2: Jochelson E-5 (1884-1902) 1933 Yakut

says that aged people are not in favor; they are beaten by their own children and are often forced to leave their dwellings and to beg from house to house. They are not admitted by the rich and poor people force them to do hard work, like dressing skins (Figs. 17, 18), for every bit of food.

The Yakut look for brides for their sons not only outside of their clans (*us*, *nasleg*), but outside of the *ulus*, or union of clans. A girl, say the Yakut, is really a lot of aliens. This saying is reminiscent of the old time marriage by capture. Marriage is now also exogamic, but *kalym* (bride-price) is given in money, cattle, and other goods. Practically, the *kalym* may be regarded as an exchange of presents. What the parents of the bride receive from the parents of the bridegroom is almost equivalent to what they give her when she leaves their house. Often the bride carries with her cattle and goods of a greater value than her parents received that she may not be reproached by the bridegroom's relatives for bringing only a small dowry with her. The young bride remains under the protection of her clan and family. Many common law customs regulate disagreements and dissensions: If a young woman leaves her husband because she dislikes him, her dowry remains with him; but, if she accuses him of cruelties, relatives on both sides decide the matter. The Yakut do not like to appeal to the Russian courts.

We have previously mentioned the exogamic character of the Yakut marriages, but some other tendencies have been observed in the northern districts of Yakut Province. The few rich families endeavor to keep their horses, cattle, and grazing places within a certain group of families through marriage of close relatives, insofar as this is permitted by the Russian church. By special permission of a bishop, even cousins are permitted to marry. In one case, known to the author, a man lived with his niece, a marital relation forbidden by the Church, though his neighbors avoided mentioning this irregularity to strangers.

The old Yakut clan was governed by family representatives or a family council in which women very often played a conspicuous rôle. After the Russian conquest of Yakut Province, clan ties became less important and the family head more despotic.

The Yakut were warlike and blood vengeance between clans occurred very often, but reconciliation was often sought through payment of a ransom or by giving a girl in marriage, the best way to end hostilities. It was more difficult to compound assassinations within the clan. To kill the murderer would deprive the clan of another member and the punishment had to take the form of ransom, service, or public disapproval.